

## 1 Samuel 8:6-22 - Thursday, November 14<sup>th</sup>, 2013

- Given that it's been three weeks now, since we were in our study of 1 Samuel, I'll take just a little bit of time for the sake of the back-story.
- Back when we were in 1 Samuel 7 to now, as we pick it back up in 1 Samuel 8, Samuel has gone from being a young child to an old man.
- Subsequent to the Philistines capturing the Ark, only to return it to the Israelites, Samuel, in about 20 years, brings Israel to repentance.

- After Israel laments to the Lord, and repents before the Lord, in turn, the Lord then grants them the victory over their enemy the Philistines.
- This victory, by God's hand, came vis-à-vis the leadership of Samuel who would end up judging Israel for the rest of his years, up until now.
- By that I mean; everything was great under Samuel's leadership, but Israel decides they want a king to rule over them like all the nations.

- It's for this reason that the elders of Israel confront Samuel, telling him that he is too old, and his sons are not walking in his ways as judge.
- The problem is that what the elders of Israel do will prove to be a huge mistake with far reaching ramifications for all the future generations.
- So much so, that it marks a turning point in Israel's history as a theocracy as they now demand a king and in so doing become a monarchy.

- It's important to note that having a monarchy was not necessarily against God's will, rather, it's the way they go about it that's against God.
- As we'll see here shortly, they are rejecting God as their King, instead preferring to have a man as their king, like all the other nations had.
- This desire to be like everyone else because everyone's doing it mentality will end up bringing unspeakable peril for the children of Israel.

(6) But the thing displeased Samuel when they said, "Give us a king to judge us." So Samuel prayed to the LORD. (7) And the LORD said to Samuel, "Heed the voice of the people in all that they say to you; for they have not rejected you, but they have rejected Me, that I should not reign over them. (8) According to all the works which they have done since the day that I brought them up out of Egypt, even to this day—with which they have forsaken Me and served other gods—so they are doing to you also.

- Here we're told that because Samuel took this personally, God tells him that it's not him that they are rejecting rather it's God they rejected.
- It's almost as if God is saying, Samuel, welcome to my world, I've had to deal with their rejection since the day I brought them out of Egypt.
- Then, surprisingly God tells Samuel, in effect, to go ahead and give them what they want, in spite of the fact that it's not what they need.

- I can't help but think that God had the whole quail thing in mind when He tells Samuel that He's been dealing with this since they left Egypt.
- The reason I say that is because it's the same principal woven into the fabric of a different demand; now it's for a king, then it was for meat.
- We have the account of what happened in the book of Numbers, chapter eleven, where God gives them what they think they really want.

Numbers 11:18-30, 31-34 NKJV (18) Then you shall say to the people, 'Consecrate yourselves for tomorrow, and you shall eat meat; for you have wept in the hearing of the LORD, saying, "Who will give us meat to eat? For *it was* well with us in Egypt." Therefore the LORD will give you meat, and you shall eat. (19) You shall eat, not one day, nor two days, nor five days, nor ten days, nor twenty days, (20) but *for* a whole month, until it comes out of your nostrils and becomes loathsome to you, because you have despised the LORD who is among you, and have wept before Him, saying, "Why did we ever come up out of Egypt?" ' " ... (31) Now a wind went out from the LORD, and it brought quail from the sea and left *them* fluttering near the camp, about a day's journey on this side and about a day's journey on the other side, all around the camp, and about two cubits above the surface of the ground. (32) And the people stayed up all that day, all night, and all the next day, and gathered the quail (he who gathered least gathered ten homers); and they spread *them* out for themselves all around the camp. (33) But while the meat *was* still between their teeth, before it was chewed, the wrath of the LORD was aroused against the people, and the LORD struck the people with a very great plague. (34) So he called the name of that place Kibroth Hattaavah, because there they buried the people who had yielded to craving.

- This is as explicit as it is graphic in its detail. For me, it's too much information, however the Lord wants this burned into their memories.
- Notice the place is named according to the nature of what happened at the place, such that Kibroth Hattaavah means graves of craving.
- I find it interesting that we see this mentioned in the Psalms where we read about it yet again. God doesn't want them to ever forget.

Psalms 106:13-15 NKJV They soon forgot His works; They did not wait for His counsel, (14) But lusted exceedingly in the wilderness, And tested God in the desert. (15) And He gave them their request, But sent leanness into their soul.

Psalms 78:27-31 NKJV He also rained meat on them like the dust, Feathered fowl like the sand of the seas; (28) And He let *them* fall in the midst of their camp, All around their dwellings. (29) So they ate and were well filled, For He gave them their own desire. (30) They were not deprived of their craving; But while their food *was* still in their mouths, (31) The wrath of God came against them, And slew the stoutest of them, And struck down the choice *men* of Israel.

- Be that as it may, notice back in verse 6 of 1 Samuel 8 that Samuel responds to their rejection by going immediately to the Lord in prayer.
- I suppose the lesson here becomes quite clear, in that, going to the Lord when someone hurts us or rejects us should be our first response.
- Sadly, going to the Lord is not our first response; it's our last resort, and as such, we end up carrying it and letting it eat at us unnecessarily.

F.B. Meyer said it best when he wrote, "Things do not always turn out as we had hoped, and we get displeased for our own sakes and God's. We had planned in one direction, but events issued in another; and the results have threatened to become disastrous. There is but one resource. If we allow vexations to eat into our heart, they will corrode and injure it. We must rehearse them before God - spreading the letter before Him, as Hezekiah did; making request like Paul; crying like Samuel . . . Surely it is the mistake of our life, that we carry our burdens instead of handing them over; that we worry instead of trusting; that we pray so little."

I think of the first verse of that Hymn of old, What a Friend we have in Jesus, which says; "What a Friend we have in Jesus, all our sins and grief's to bear! What a privilege to carry everything to God in prayer! O what peace we often forfeit, O what needless pain we bear, All because we do not carry everything to God in prayer."

Charles Spurgeon - "This little sentence (And Samuel Prayed unto the Lord), is most instructive. When we are perplexed or displeased, we should resort at once to prayer. Constantly we read of the prayers of the Lord Jesus. We ought to imitate Him in this. As the fish loves the stream, and the bird the [branch], so the believer loves prayer."

- There's something else here we'd do well to take note of before moving on to verse nine and it has to do with Israel getting what they want.
- God is giving them what they want, however, as Israel will soon find out, getting a king like all the other nations is the last thing they need.
- Sometimes God will allow us to have what we think we want in order to teach us it's not what we really needed, especially when it's carnal.

Henry Morris - "It was actually God's will for His people to have a king, for eventually the Messiah would be their king (note, Genesis 49:10; Numbers 24:17). He had, through Moses, instructed them in how a future king should rule and how he should be chosen (Deuteronomy 17:14-20). However, their motives in desiring a king at this time, were altogether [carnal]."

(9) Now therefore, heed their voice. However, you shall solemnly forewarn them, and show them the behavior of the king who will reign over them." (10) So Samuel told all the words of the LORD to the people who asked him for a king. (11) And he said, "This will be the behavior of the king who will reign over you: He will take your sons and appoint *them* for his own chariots and *to be* his horsemen, and *some* will run before his chariots. (12) He will appoint captains over his thousands and captains over his fifties, *will set some* to plow his ground and reap his harvest, and *some* to make his weapons of war and equipment for his chariots. (13) He will take your daughters *to be* perfumers, cooks, and bakers. (14) And he will take the best of your fields, your vineyards, and your olive groves, and give *them* to his servants. (15) He will take a tenth of your grain and your vintage, and give it to his officers and servants. (16) And he will take your male servants, your female servants, your finest young men, and your donkeys, and put *them* to his work. (17) He will take a tenth of your sheep. And you will be his servants. (18) And you will cry out in that day because of your king whom you have chosen for yourselves, and the LORD will not hear you in that day."

- If my math is right, I counted a total of six times where Samuel warns them that the king who will reign over them will also take from them.
- At the risk of reading too much into this, six is the number of man, and this is what happens when you have a man for a king, he will take.
- A man centered government takes whereas a God centered government gives such that He provides security within and protection without.

Charles Spurgeon - "Under the government of God they had been free from exactions and taxations, but if they chose to put their necks under the yoke, they would have to keep them there. When Christians are free from anxiety they had better keep so. Let us not run into spiritual bondage willfully. King Jesus it is delightful to serve, but it is hard to serve men, or live for ambition, wealth, or custom. ...God save us from having our prayers heard as theirs were! O Lord, if we ask anything amiss of thee, be pleased in mercy to refuse us."

(19) Nevertheless the people refused to obey the voice of Samuel; and they said, "No, but we will have a king over us, (20) that we also may be like all the nations, and that our king may judge us and go out before us and fight our battles." (21) And Samuel heard all the words of the people, and he repeated them in the hearing of the LORD. (22) So the LORD said to Samuel, "Heed their voice, and make them a king." And Samuel said to the men of Israel, "Every man go to his city."

- Notice how in verse twenty we have the true carnality of Israel's craving for a king exposed; they want a king, not God, to fight their battles.
- As we bring the chapter to an end, and with it tonight's study, we do so on a very sad note as we see Israel getting their fleshly cravings.
- Lord willing next week we'll be introduced to Saul, Israel's first king, who in all fairness, starts out good, however, ends up being very bad.